

Noble Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), what is the authenticity of the reported Hadīth "Using a Siwāk before Salāh is better than 70 Salāh without a Siwāk"?

The Shaykh responded by saying: This Hadīth is not authentic, and there's no authentic chain for it, Imām Ahmad(رحمه الله) narrated it in his Musnad(2/276) from the chain of Muḥammād ibn Ishāq(رحمه الله), he said...and he mentioned Muḥammād ibn Muslim ibn Shihāb al-Zuhrī(رحمه الله) from 'Urwa ibn al-Zubayr(رحمه الله) from 'Ā'isha(رضي الله عنها) that the Prophet(صلى الله عليه وسلم) said: "Using a Siwāk before Salāh is 70 times better than Salāh without a Siwāk"

And it was narrated by Imām Ibn Khuzaymah(رحمه الله) in his Saḥīḥ(137) except that he said, "if the report was authentic", and he said: "I have given an exception to the authenticity of this report because I fear that Muḥammād ibn Ishāq didn't hear from Muḥammād ibn Muslim, but he rather cheated from him" [i.e. Performed Tadrīs]

And 'Abdullāh ibn al-Imām Ahmad(رحمه الله) said: My father said, if Ibn Ishāq "says"... then mentions a person, then he didn't hear from him.

And Imām Yahyā ibn Ma'īn(رحمه الله) said: "This Hadīth is not authentic, and it's False/Absurd"

And Imām al-Bayhaqī(رحمه الله) said in al-Sunan(1/38), "And this Hadīth is feared to be one of the Tadrīsāt [cover ups] of Muḥammād ibn Ishāq, and that he did not hear it from al-Zuhrī, and it was narrated by Mu'āwiyah ibn Yahyā al-Sudfī from al-Zuhrī, and it's not that strong. And it has been narrated from another chain on the authority of 'Urwa from 'Ā'isha, and from another chain on the authority of 'Umrah from 'Ā'isha, and they are both weak".

And the Hadīth has come with supporting narrations from the Hadīth of Ibn 'Abbās(رضي الله عنه), which is narrated by Abū Nu'aym(رحمه الله).

And from the Hadīth of Jābir(رضي الله عنه), which is also narrated by Abū Nu'aym(رحمه الله).

And from the Hadīth of Ibn 'Omar(رضي الله عنه), which is narrated by Abū Nu'aym(رحمه الله)

And there's nothing authentic from all these Hadīths at all, and they do not get raised to the level of "Hassan li-Ghayrihi" [Hassan due to supportive evidences]

Because it's not possible to accept this great reward from such weak chains.

And perhaps this is from the secrets of the Judgement of the [Early] Imāms upon this report with weakness at times, and at other times, they would judge upon it with absurdity, and Allāh(سبحانه وتعالى) knows best.